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Tired Democrats and Stalin

I AM disgusted," said Mr. James A. Farley, and that is even more of an understatement than Queen Victoria's "We are not amused." Recently it was the time for all good men to come to the aid of the party. They did not come. They said the drinks won't be any good, the band isn't a name band, and we don't like Harry the host. When you don't like a party you don't have to go to it, but you don't necessarily have to spoil it. You can stay home in bed. Mr. Farley was disgusted with the pre-Convention attitude of the anti-Truman Democrats because it was rude and, from a party politics point of view, ungrateful and undisciplined, but also because it was frantic and futile, undignified and ruinous. It was as if the announcer said: "In this corner, the Champion—and I have just been asked to make an announcement: his manager asks me to say that he is through with him; his seconds ask me to say that he was drunk last night and drunk the night before."

That is the way the anti-Truman Democrats have been talking and it is enough to disgust anyone. But if this is an indication that the Democrats are entering the campaign simply because in America there are elections every four years and it would look funny not to have a Democratic candidate for the Presidency, it also shows how unwarranted were the fears of those who thought, during the Rooseveltian years, that there would be a Democratc administration till the end of time. We are not prejudging the results of the November elections. We are obsrving only that the Democratic Party has lost its will to govern. We are observing a phenomenon of fatigue and disintegration. Nothing could save the Democratic Party. It had Roosevelt and brilliant men around him; it had ideas galore—it does not matter how many of them were good, how many were bad—it had installed a large and supposedly devoted bureaucracy; it has administered the affairs of the nation during an exciting period of history; it had aroused immense hopes; it had faced a strong opposition which had been a stimulant. But fatigue came none the less; and the purpose was blurred.

Perhaps fatigue came to all the country, for certainly there is no firm purpose, no hope-arousing evidence of excitement, on the Republican side. But that is the way of politics and of life. There are periods of dullness, but it is during them that the new thought, the new hope, and then the new purpose are formed.

It seems perhaps impossible to put the Democratic Party and the Russian Communist Party in the same sentence and say that thinking of the one leads you to think of the other. But there is a common denominator: the Russians are human beings. They are subject, therefore, to the same law by which effort is followed by fatigue. No police can exile fatigue to Siberia; no firing squads can execute it. The fatigue which is peculiar to government inexorably attacks and always overcomes. Dictatorships are not exempt.

Then to side with Truth is nobler . . .

AT THE TIME of the Bogotá fracas—and how much water has broken down how many of our precarious bridges already since then—the reporters there for the US papers felt pretty hot under the collar because of the restrictions placed upon them, the deliberate malingering—as they took it—of the local authorities. But one is tempted to sympathize with the Colombian officials, when the way in which the Mediator's hard task in Palestine has been hindered by newspaper reporting is considered. Day by day, headlines have distorted facts. It took several days before a certain Jewish volunteer, quite illegally quitting his job here to go gallivanting in Palestine, was admitted to have been shot by an Israeli sentry for speaking English instead of Yiddish.

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The destruction and occupation of Christian shrines in the Holy City by the Jews, protested by all the local Christian bishops and patriarchs, was relegated to goodness knows how remote a back page, and only published days after it was made. A British loan to assist the amalgamation of Arab Palestine with Transjordan, "a proposal that was amongst the suggestions offered earlier this month by Count Folke Bernadotte," as the New York *Times* admitted, was headlined as "British hard-money parley with Abdullah." Sunday's New York *Herald Tribune* carried the headline: "Arabs Willing to Let Bernadotte Continue His Mediation Efforts," yet the other New York papers suggested only the absoluteness of Arab intransigeance. But the most outrageous attempt to bias readers was the headline: CURB ARABS COUNT BIDS U.N., carried on the New York *Times* front page on Tuesday, July 13. For it impugns the Mediator's impartiality, and is supported by no textual version of any statement made by Count Bernadotte. On the contrary, what, in much smaller print, the *Times* quoted Mediator as actually saying was: "If armed force is forbidden in the settlement of the problem, and it is made prohibitively unprofitable for the Arab States to employ it, there will be in Palestine a Jewish community." And he goes on to say that the strength and capacity for economic and social development of this Jewish State, "by the admission of its own leaders, must largely depend on its ability to cultivate friendly relations with its Arab neighbors. If the employment of armed force is not forbidden, the issue of the Jewish State in Palestine will be settled on the field of battle. The decision which may be taken with regard to the resort to armed force in Palestine will determine the immediate prospects for further effective mediation over the settlement. In this regard the decisions of the Security Council on the matter will be controlling."

That is all. There is certainly no hint here of what would have been a preposterous and unthinkably uncalled-for action—that of telling UN what to do—an action foreign to the Mediator's whole life and *raison d'être*. The public is lazy; the public is hot; the public is quite content just to glance through the headlines. Therefore it is legitimate to tell the public, in those headlines, what it should think, and to put the truth that it should know in small print, preferably in the remotest corner of a far-off page.

Timber . . .

OF THE RESOURCES with which this country was so munificently endowed, nothing was as extensive as our forests, which in their pristine state once covered nearly one-half the area of these United States. Perhaps no single resource has been so callously exploited in the effort to clear the land for cultivation, and the insatiable quest for fuel, building material and pulpwood. It is hard to imagine, of course, that persimmon trees can have been felled too prodigally to provide the heads for drivers, brassies and spoons, or too many hickories for baseball bats, but such items provide a clue to the range of the demands upon our truly prodigious and varied tree resources. Besides, since the coming of the white man, forest fires have played havoc over the widest areas, while most recently overgrazing, especially by sheep, on our Western woodlands has done untold damage. Only the fact that there were in all more trees than we could chop or burn has prevented irreparable shortages, for replacing a mature Douglas fir, for example, requires threescore years.

Back in the 1890's, Gifford Pinchot was amazed to find how far scientific forest management had developed in Europe, at a time when it was practically non-existent over here. The United States is still a comparative laggard. In the Far West too much big timber is being cut which is not being replaced; small timberlands in the South and other sections have hitherto escaped scientific husbandry almost altogether. While the cutover and eroded timberlands of past depredations spread terrifyingly far.

Forestry came in for a share in the movement for conservation of national resources which got under way after the turn of the century. The work of the United States Forest Service has grown increasingly effective as its domain was extended to 158 National Forests and as it collaborated increasingly with the several states and with large private landowners. That was in the cards. A new profession has opened up at last and American foresters have increased in numbers sixfold in the past twenty years.

What is surprising for those not in the game is the extent to which private industry in all sections of the country is now going in for the best forestry methods. The "Report to the People of the South," cited in the current *Business Week* and published by the International Paper Company, is one of the most striking examples. Then there is the American Forest Products Industries, Inc., established in 1941 to educate small landowners how to produce a "sustained yield" or annual cash crop from their modest woodlands. Some paper companies in the Middle West have built up their own nurseries and timberlands; likewise a large coal company in West Virginia. Some big companies distribute millions of seedlings free to landowners in their vicinity.

At the same time, personal experience and scientific findings have impressed upon the American people the importance of other aspects of our forests beyond that of building material, fuel and woodpulp. Protection from the winds means the tempering of extremes of heat and cold. The

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key rôle of woodlands in catching and retaining moisture is paralleled by the realization of their economic potentialities as habitats for game. Then there are the blessed shade, the springy forest floor, far from the busy world of men.

There are pure forests and mixed forests. The first are best for exploitation in producing a single kind of wood; by the same token they are the more susceptible to insects, disease and drought. Mixed forests can be smaller and still profitable; the different trees protect each other and produce a better forest floor. Each type has its points. One of the humanly most heartening aspects of the whole business is that most scientifically managed tracts depend on natural seeding for restocking. Here is one vital natural resource which the United States could with sustained effort always keep replenished.

The Given Inch

OUR never-very-latent anti-womanism has been exacerbated lately by a series of unfortunate, fortuitous experiences, and the last one has put us over the line so that we can't help looking at the whole situation with a disturbing realism and clarity which may be, it is admitted, but not without cause, somewhat proto-paranoiac. On the day of the All-Star Game (July 13), there were naturally no ball games for the papers to report, so on that page in the *Times* we ran into a neat article about some married woman from Cleveland annexing "shot-put, discus-throw in Olympic tests." Our reaction, strong as it was, was not, we were relieved to observe, eccentric. Jimmy Cannon's evening column had started out when the trials were under way: "The girl most men dream about doesn't appear in a vision going up the attic stairs with a trunk on her back."

Not long enough ago to forget, on the radio, late at night, in the course of unusually citizenly listening, we ran into a certain Miss or Mrs. Kenyon, who is evidently a US representative on some wild sort of UN "female rights" commission. She was telling about the most important step toward a new Eden being taken down in Ecuador because for the first time women had voted in an Ecuadoran election. Presumably they finished the plowing before dawn on that great day. She balanced this optimistic item by gloom over the prospects for actually bringing off a big feminist meeting long planned to take place this summer in the Lebanon. It would be a great pity if local ructions prevented the gathering of woman-rightsters from the souks and harems of that fertile and appreciative environment from Saudi Arabia to Constantinople to Meshed to Matrah.

At about the same time one was reading with an emotion which can be imagined a report from Washington about how "the twenty-one-year-old Federal Communications Commission has had 'rectitude, fortitude, solemnitude, but never before pulchritude,' as Chairman Wayne Coy put it (that name!), and it got that today when Miss Frieda B. Hennock, of New York, was sworn in as its first woman member." We are willing to believe that "her debut in government service drew bi-partisan praise at the oath-taking ceremony," and that both political parties may be in their way justified in their enthusiasm, but without joining Henry Wallace we would still like to question the two parties meekly about just where their way is honestly going?

From California came the highest expression, naturally. Our authority is a *not-too-well-remembered* paragraph by some columnist or other on the front page, second section, of an evening newspaper, so we hope no one will sue us. But it would be shirking not to get the benefit we can from so fruitful an example. The story is that the eight-year wife of a movie actor got herself a divorce in the California courts on the charge of "political incompatibility." This could be made facilely dread if we could link it up somehow with the Red Menace; and it might, for all we know, be so linked because the actor was reported to be R. Reagan, who has taken a strong anti-Communist line this year, and so we might observe with Humphrey Slater and "common knowledge" that the Party totalizes sex, love and marriage under its expedient despotism—but that would be going a long way without the facts, and, besides, it would really weaken our case. The lesson should not be restricted for reasons of race, creed or color. It's absurd enough. Enough that the least responsible gossip of divorce for political differences ought to make editors and readers (the few male editors and male readers left, that is) too near retching to go farther. We plan to go out now and be rude to the first working girl we meet in the subway.

Children's Fund Failure

HERE where most was hoped for, least was obtained. Partly, this was due to bad organization: other countries, starting earlier, were able to ask for, and obtain, the whole of one day's pay—the extra day, February 29. But here, starting hesitantly, the twenty-six agencies participating in the drive, asked not to solicit individually, collectively did less than each separately could or would have done. One great drag is doubtless that many Americans regard the whole ERP as one gigantic act of charity, which it is not—except for the hypothetical but nonexistent payer of taxes whose store of cash is utterly uninfluenced by the level of prosperity and safety everywhere else but in his private strongbox. A clearer view of either policy or charity would still redeem this failing drive.

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The Analyst and the Confessor

Victor White

WE ARE OFTEN assured by those who should know best that sacramental confession and psychological analysis[1] are very much the same thing. On this point at least there would seem to be a considerable measure of agreement between many Catholic spokesmen and many psychologists: if they differ, it is only in the assertion of the superiority of their own respective wares. While the psychologists will tell us that sacramental confession is a sort of naïve and undeveloped, pre-scientific forerunner of psychological analysis, it has become almost a commonplace among many Catholic apologists that analysis is a secularized and truncated form of sacramental confession.

The equation deserves somewhat more critical examination than it customarily receives. Doubtless there are certain superficial resemblances which might incline us to put them both into the same category, and it is probable that a more careful comparison of the two procedures may reveal still deeper affinities and connections between them than at first sight appear. But there are still more obvious and essential differences between them which cannot be overlooked without risk of great confusion both in theory and in practice. We have only to take a look at what actually takes place in the confessional and what actually takes place in the analyst's office to see that the differences, even on the surface, are very marked indeed; and a closer acquaintance with their respective aims and presuppositions will further widen the chasm that divides them. We shall soon learn that the analyst who plays the confessor will be as bad an analyst as the confessor who plays the analyst will be a bad confessor, and we shall be put on our guard against the dangerous type of apologetic which might be understood as offering the confessional as a substitute for psychotherapy: dangerous because of the disappointment it must arouse in those who know no better than to suppose it to be a cure for psychoneurosis, and the contempt it must arouse in those who do. Nothing but good, we believe, can come from a closer acquaintance by the analyst of the practice of the sacrament of penance, or by the confessor of the practice of analysis. But before we can hope to see how the one can illuminate, and perhaps subserve, the other, it is of the greatest importance to avoid all initial blurring of their basic differences. Here, as always, *distinguer pour unir* is the indispensable precondition for accurate thinking.

And the distinctions are indeed basic, as becomes evident so soon as we attempt to sort out and compare the constituent ingredients of sacramental confession with those of psychological analysis.

Few analysists, and those hardly the most trustworthy, would be prepared to present us with a formula which would cover all the component elements which go to make up an analysis. Just how an analysis will proceed, of what it will consist, what part in it will be taken by the analyst and what by the patient, what it will and will not achieve and what paths it will follow: none of these can be determined in advance. Its starting-point, its development, its procedure and its term will alike be determined by the material which emerges in the analysis itself, by the patient's response and the analyst's skill. It is an adventure of exploration into uncharted territory: there may be compasses, but there are no ready-made maps. It is a medicine, but one for which there is no uniform prescription. The ingredients of which it is to be made will differ widely in every case, and will be dictated by the material itself and no *à priori* preconceptions. Indeed its therapeutic success will depend on nothing so much as on the ability of both analyst and analysant to rid themselves of predetermined plans and prejudices.

In striking contrast, thanks to centuries of actual practice and theological reflection, the ingredients of the sacrament of penance are neatly and definitely sorted out, formulated and tabulated. These ingredients, with their technical names, are familiar to most Catholics from their very catechisms. The instructed Catholic "going to confession" knows fairly exactly what will happen; what he has to do and what the confessor has to do. He is probably familiar with the traditional dissection of the sacrament of penance into its component parts: he knows that, like all the sacraments, it consists of certain definite "matter" and certain definite "form." He may not appreciate the logical and metaphysical

(1) I use this somewhat clumsy term rather than "psycho-analysis" lest I be thought to have in mind only Freudian analysis, of which alone the term "psycho-analysis" can strictly be used. By "psychological analysis" I understand any psychotherapy which employs depth-analysis, whether Freudian, Jungian, or any other.

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considerations which have established this matter-form analogy as a technical device whereby theologians analyze the sacraments into their components; but at least he knows the authoritative character of its results. And he knows that the constituent elements of the sacrament of penance are thus authoritatively classified under three heads: (1) remote matter; (2) proximate matter; and (3) form. These may well serve us here as terms of comparison.

The "remote matter" of the sacrament of penance—that is to say, "what it is all about," the subject with which it is concerned, the material of which it is made and to which the "form" gives a specific "shape" or significance—is stated to be *the sins of the penitent committed since baptism.*

At once a striking contrast jumps to the eye when we turn to the counterpart of this "remote matter" in psychological analysis. Sin, truly, is an evil; and psychotherapy is also concerned, as is every therapy, with an evil. Moreover, both the sacrament and the analysis are concerned to remedy the evil. But the evil with which each is concerned is essentially different, even mutually opposed. Sin is defined as an evil human act; that is, a human activity which lacks the goodness and rightness it should have in conformity with divine law. In theological language it is *malum culpae*—"the evil men *do.*" It is, of its very nature as a human act, in some measure voluntary: and a sin is sinful in the precise measure in which it is willed. A psychoneurosis, on the contrary, is a certain *malum poenae*—an "evil men *suffer*" or "*undergo.*" It is a sickness, and as such something essentially involuntary, and usually contrary to the sufferer's will both in itself and in its symptoms and manifestations. It is something that *happens to* us, not something we *do;* though it may lead us to action, these actions are neurotic symptoms in the precise measure in which they are involuntary. We may say that while the sacrament of penance deals with certain evil results of human *freedom,* psychotherapy deals with certain results of human *compulsions*: with thoughts, feelings, emotions, conflicts, patterns of behavior which the patient "cannot help," which are uncontrollable by his will and usually clean contrary to it. Confession presupposes the power to sin and to turn from sin and seek forgiveness; analysis usually presupposes necessity and impotence and seeks liberation and freedom. In short: the primary and direct concern of the sacrament is with wilful *misdeeds;* the primary and direct concern of analysis is with a certain kind of involuntary *misfortune.*

This difference is quite fundamental. Whatever resemblances may be found, we cannot overlook the essential difference in the material with which the sacrament of penance and any kind of psychotherapy are respectively concerned.

From this basic difference spring others which are hardly less striking. Sin, being essentially voluntary, is also essentially conscious, while it is of the very definition of any analytical psychotherapy that it is concerned, at least no less, with the unconscious. Sacramental confession, as we have already remarked, is concerned solely with actual sins committed after baptism: it is not concerned with inherited sin, whose remedy lies within the province of baptism itself. In contrast, psychotherapy cannot confine itself to factors acquired in the patient's own lifetime, still less limit itself to any definite date in the patient's history. It can on no account neglect inherited factors and dispositions; least of all can any depth-analysis which, under whatever name, recognizes a "collective unconscious" as an important factor in mental health and sickness.

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The "proximate matter" of the sacrament of penance is the three acts on the part of the penitent: confession, contrition and satisfaction. Here we have three definite and deliberate acts, interiorly performed and exteriorly expressed, required of the penitent as a *sine qua non* constituent of the sacrament. Each represents a predetermined operation of mind or will in regard to the "remote matter." Confession implies conscious acknowledgment of that "remote matter," and its expression in words. Contrition implies the turning of the will *from* the same, and its turning *to* God and the divine will. Satisfaction, the willing acceptance and performance of some task imposed as compensation and as a token of good faith and willingness to accept the penal consequences of sin.

It is presumably in the first of these—the act of confessing—that the resemblances between sacramental confession and psychological analysis are more particularly supposed to lie.

But the "confession" required of the penitent and the "confession" required of the analysant are two very different things; and the difference lies in the difference of "remote matter" which we have already noted. What a penitent is expected to confess is very clearly defined and restricted to the sins committed since his baptism or his previous confession. No such limitation can bind the analysant. Though no analyst who knows his business will want to exclude such material, he will still less seek to limit his patient's "confessions" to his real or alleged misdeeds. And he will be concerned with them, not precisely as moral offenses, but as causes or symptoms of neurosis, and as providing—together with the patient's concious or unconscious attitudes to them—important elements in the total picture of the personality with which he has to do. The patient's

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"good deeds" will interest him no less than his "bad" ones (confessors are notoriously, and rightly, impatient with rehearsals of the "penitent's" virtues!) while dreams, free associations, spontaneous reactions and other manifestations of the unconscious will interest him still more. His business is less with what the patient does than why he does it. Only from this totally different standpoint may there be some overlapping, but never complete identity, between sacramental and analytical "confession." The psychological processes demanded by each differ correspondingly: the former requires a certain concentration of conscious memory and the orderly recital of a selection of its contents; the second, contrariwise, a mental and physical relaxation which permits the free flow of uncontrolled phantasy and the suspension of regular "directed" mental activity. The uncomfortable confessional box with its hard kneeler, and the couch or armchair of the analyst's office, admirably express and promote the two very different kinds of "confession" for which each is appointed.

Psychological analysis knows nothing of contrition or satisfaction as predetermined acts to be required of the patient: it would fail entirely of its purpose were it to lay down in advance the conscious attitude which the analysant was to adopt to his material. This can no more be predetermined than can the material itself.

Still less is there any equivalent in psychological analysis to the *form* of the sacrament of penance. This "form" is the words of forgiveness pronounced by the priest: it is the specifying and determining element which makes the sacrament of penance to be what it is; it is the efficacious sign of reconciliation with God, and so the very remedy for the evil which is the sacrament's "remote matter." Nothing of the sort is to be found in psychological analysis. Some very superficial resemblance might be suspected in certain cases in which reconciliation is effected with some *imago* projected upon the analyst; but there will be no "remedy" except in so far as the transference is resolved, the projection withdrawn and assimilated to the patient's own conscious ego. There is still considerable disagreement among analysts as to what their own precise rôle in analysis should be. But few, even of those who most strongly advocate his "active" intervention in the process, would maintain that the ultimate remedy comes from the analyst rather than the analysant and his own response to his own material. None certainly would claim divine power and authority to forgive sin.

So the differences between sacramental confession as understood and practiced in the Catholic Church and psychological analysis as known and practiced today are considerable and profound. Are we then to conclude that there are no connections between them, and that they are so wholly diverse that they can hardly be spoken of in the same breath?

To say this would, we think, be a grave mistake. We may not overlook either the psychological value of sacramental confession or the "religious" features of many an analysis and the close connections which may be found between them. Here is a subject which deserves much more careful exploration and consideration than has yet been given it, or is possible in this brief essay. But once the essential differences between the two have been understood, we may offer a few suggestions as to where such exploration might profitably be directed.

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It should be remembered that although *malum culpae* and *malum poenae*, sin and misfortune, are essentially different, and even opposite in their voluntariness and involuntariness respectively, there is a close causal link between them. It is elementary Christian teaching (and not only Christian) that the first is the ultimate cause of the second. Sin results in temporal (as well as eternal) punishments and consequences, and Saint Thomas Aquinas explains how the disorder and disharmony of man's psychological powers and activities is, more especially, the automatic outcome of sin (cf. *Summa Theol.* I-II.82.3 and 85.3). This must not be misunderstood in the sense of the cruel and unchristian assumption that all suffering, especially mental suffering, must be attributed to the sufferer's own personal and actual sins (such as constitute the "matter" of the sacrament of penance): we are forbidden straightway to ascribe it to the sins of "this man or his parents" (John IX.2). But it is true that original sin is the ultimate cause (by removing the original grace which was the cause of man's psychological integrity and harmony) of all such disorder, and that its perversity *can* be enhanced by personal, actual sin. It should further be remembered that not all such disorder (being quite "normal" in fallen human nature) can be characterized as pathological or neurotic. But psychology itself finds it increasingly difficult to eliminate moral disorder from the etiology of mental disorder. The materialistic and mechanistic belief that a neurosis could be diagnosed without consideration of the patient's ethical valuations or behavior, and that it could be "cured" without any moral response or alteration, is one which few psychologists today could be found to accept.

So while sacramental confession (including contrition and amendment) does not deal directly with psychoneurosis, we need not be surprised to find cases in which it is indirectly therapeutic: indirectly in so far as it may remove one of its causes. But it is perhaps as prevention rather than cure that sacramental confession, especially

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if practiced with regularity and with frank and unflinching self-examination, may serve the ends, if not of psychotherapy, then at least of mental hygiene and prophylaxis. Analytic experience witnesses to the very great extent to which unconsciousness of the "shadow" side of life contributes to the formation and persistence of neurotic complexes. A patient's failure to meet consciously and deliberately the challenges ("temptations" or "tests" in Catholic parlance) which life brings him, whether from his own character or his environment or their mutual impact; shady compromises, never fully faced, with life's conflicting demands; a consequent narcissistic idealization of ego and corresponding neglect of the less acceptable traits of his character: all these, notoriously, are a common breeding ground of neurosis. Frequent and honest self-examination, and the necessity of formulating its findings in the confessional, may alone do much to promote a more complete self-awareness, and to prevent these less pleasing features of a personality from sinking into unconsciousness, where alone they will generate neurotic symptoms. Hence, while sacramental confession is not ordained to cure, it may do much to prevent, the disorders with which psychotherapy is concerned. We say, "it may"; indeed it should. But other factors, inherited or environmental, may enter in to prevent its exercising this particular efficacy: and indeed in certain cases (notably those known to Catholics by the tragic symptoms of "scruples") it may increase rather than prevent the virulence of the disease.

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On the other hand, while psychological analysis is not ordained to forgive sin, it may do much to free the patient from those compulsions which make both sin and repentance from sin—and even any clear-eyed self-examination—impossible.

It should also be remarked that, although psychological analysis cannot demand contrition of the patient, it is seldom successful unless it brings about something which, at very least, is not unlike it: a radical change of the patient's conscious outlook, a *metanoia* or change of mind, and with it of his moral valuations and behavior. It is a truism that if an analysis does not change the patient's outlook on life, his whole mentality in greater or less degree, it achieves nothing. The very enlargement of consciousness involves a shifting of his whole center of awareness, and with it of his standard of values. This change, however, is not something that he brings to analysis, but something which emerges from the process and its material themselves. Numerous case histories show striking resemblances not only between the results of analysis with those of religious and moral conversions, but also in the very symbols which eventually emerge from unconscious sources to induce the transformation. We may here recall C. G. Jung's celebrated declaration made in 1932: "During the past thirty years, people from all the civilized countries of the earth have consulted me. I have treated many hundreds of patients, the larger number being Protestants, a small number Jews, and not more than five or six believing Catholics. Among all my patients in the second half of life . . . there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost that which the living religions of every age had given to their followers, and none of them has been really healed who did not regain his religious outlook." He added that "This, of course, has nothing to do with a particular creed or membership of a church"; but he has also called constant attention to the parallels between dream processes and their healing symbolism with those of recorded religious initiations, conversions and illuminations. He has also remarked on the similarities, both in their mode and in their results, of the healing factors and experiences in analysis with what religious belief holds to be the effects of the operations of divine grace. That they are such in fact we can never have sufficient grounds to affirm with certitude; but neither can we *à priori* deny the possibility. The actual facts (unfortunately mostly locked away in case histories) certainly deserve thorough examination. While man is limited to the appointed channels of grace and forgiveness, God is not so limited; and there seems to be no foregone reason why the theologian can deny to dream-symbolism the *ex opere operantis* efficacy he must allow to the sacraments of the Old Law, the baptism of John, the sacramentals of the Church or—it may be added—the dream-symbols of the Scriptures. Though little can be affirmed or denied with certainty, the resemblances are sometimes too impressive to be totally ignored.

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The most that can be said in summary is that although sacramental confession and psychological analysis are two wholly different things, pursuing two different but interrelated purposes; the purposes of the one may sometimes happen (*per accidens*) to be attained through the other. But when the prevention, or more rarely the cure, of psychoneurosis sometimes results from sacramental confession, this arises from the conscious human activities which it involves. If, however, divine grace and forgiveness are sometimes attained through the processes of psychological analysis, this can only be from the patient's response to God's uncovenanted mercies through the inner life of his soul.

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Tito and Stalin

Boris Gourevitch

THE open break between the Cominform and Tito, with the direct appeal of the Communist Party for the overthrow of the Yugoslav dictator, will deeply influence the balance of power in Europe. It will influence the evolution of political ideas within the nations at present behind the Iron Curtain, and very possibly outside it too. The intimate Communist comrades of yesterday are today busily insulting each other—to the astonishment and great interest of the rest of the world.

It should be recalled that the relationships between Serbia and Russia all through the nineteenth century alternated between a fraternal affection and a violent suspicion. The Russians encouraged the Serbians when Kara George rose against the Turks, but they did not support him to the end of his effort, and in 1813 Turkish dominion was re-established. The second independence movement established in 1817 a Serbian principality under Milosh Obrenovich, the founder of a dynasty rival to Kara George's. Milosh tacked and jibbed as best he could between Russia and Turkey during the period of the war for Greek independence. In 1838, Russia and Turkey forced him to annul the Serbian constitution which these powers considered to be too liberal.

Despite all the sacrifices made by Russia for Serbia during the Russo-Turk war of 1877-1878, Serbian Prince Milan granted to Russia's rival, Austria-Hungary, a *de facto* protectorate over Serbia and had himself proclaimed king of Serbia with Austria's assistance. King Peter I—in whose person the Kara George dynasty returned again to the throne in 1903, after the barbarous murder by army officers of King Alexander I Obrenovich—and Pashich, his favorite prime minister, were nationalist and anti-Austrian. In 1908 the annexation of Bosnia and Herzegovina by Austria, which were Turkish provinces inhabited by Serbians and entrusted to Austria by the Berlin Treaty of 1878, aroused popular indignation which reached its apex in the assassination by Serbian terrorists of Archduke Franz-Ferdinand at the start of the first world war.

Thus the Serbians, a brave and poetic people, not only never enjoyed the benefit of a consistent foreign policy, but never even had a truly constitutional régime under which political parties could compete peacefully and constructively. Dictatorship by a political party in Serbian history is not an invention of Tito's.

After the first world war, the transformation of a peasant, Orthodox, and racially united Serbia into the new Yugoslavia, which included Croatia and Slovenia, Roman Catholic in religion and more industrialized; Bosnia and Herzegovina, in which there was a strong Mussulman minority, and a part of Macedonia and Montenegro, led to a merciless struggle between the liberal partisans of a federalist régime and the fanatical defenders of Serbian supremacy. The adherents of centralized Serbian power had force on their side. The federalists of the Croat Peasant Party made every effort to paralyze the play of the centralized constitutional institutions. That party was declared illegal. Moreover, during a session of Parliament, a Serbian member opened fire on the Croat members, killing their leader, Raditch. In 1929, King Alexander II set up an open dictatorship which, two years later, yielded to a parliamentary régime, but one which made a complete mockery of parliamentarianism. Croat and Slovene leaders were constantly being arrested and not even the Serbians themselves enjoyed any real political liberty.

Foreign policy at that time was based on friendship with France, on agreements under the Little Entente with Rumania and Czechoslovakia, and on the Balkan Pact hastily set up in 1934 with Greece, Turkey and Rumania. It was France that financed Yugoslav rearmament and shared in the development of Yugoslav mines, but the growing success of German commerce in the Balkans was already preparing the ground for the organization of a pro-German clique.

In 1934, King Alexander and M. Barthou, French Foreign Minister, were assassinated in Marseilles by Croat and Macedonian terrorists who were emissaries of groups supported by Hungary and by the Nazis and Mussolini. King Alexander's son, Peter II, was only eleven. The principal regent, Prince Paul, did not accept the federalist program. The Stoyadinovich cabinet formed a union of Serbian "radicals" with Bosnian Mussulmen and a fractional Slovenian Party in order to obstruct federalism. This régime remained dictatorial and harsh except during a few brief intervals. A *rapprochement* with Germany, Bulgaria and Italy began to take effect, and this worried certain patriotic Serbian elements which had remained traditionally linked to France. In 1937 the Serbian and Croatian democrats created the Agrarian-Democratic Party. In 1939 the new Cvetkovitch cabinet

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agreed to a federalist compromise with the Croats. But the Hitlerian pressure was on. In 1940 it was clear that the Yugoslav government was taking Hitler's orders, and in March, 1941, Cvetkovitch and Prince Paul made formal submission to Hitler by concluding a treaty with Germany.

Indignant popular opinion overthrew the regency. Young King Peter II came to the throne. The treaty was annulled. There ensued a barbarous and bloody German invasion. In the space of one week the German air force reduced Belgrade to rubble. But Yugoslavia, through its resistance, had delayed the Nazi invasion of Russia. Yugoslavia paid a heavy price. German excesses in Yugoslavia can be compared only to the crimes committed in Poland. A tenth of the Yugoslav population perished; rivers literally ran with blood. The Ustashis, Croat fascists, massacred the entire Serbian population of the small Serbian enclave in Croatia in the region of Vojnich. The Nuremberg indictment states: "At Kraguevatz, 2,300 hostages were shot in October, 1941. At Kralevo, 5,000 hostages were shot." In Slovenia 400 villages were burned and the inhabitants massacred, and the ravages of invasion were fearful in Serbia, Bosnia and Montenegro.

It was against this background of massacre and despair that the popular Yugoslav Resistance Movement was formed to combat the Germans, the Italians and the Yugoslav traitors collaborating with the enemy. The Chetniks, inspired and led by Draja Mihailovich, were the first to launch a movement which proved itself in Yugoslavia to be irresistible. But the diplomatic concerns of the Great Powers ultimately gave Tito's Partisans a preponderating rôle. Mihailovich had been expecting the arrival of the Western Allies, in whom he had placed all his hopes, and had been awaiting their military co-operation before launching a major offensive. But Stalin succeeded in obtaining from England and the United States the recognition that the Balkans formed part of his sphere of influence, and in consequence the resistance movement which was led by Tito, who had formerly been a recruiting agent for the Communists in the Spanish Civil War and was a Communist himself, took on unexpected importance. The British sent Randolph Churchill to arrange delivery of arms to Tito's guerrillas. And history took its course. After the war Tito had Mihailovich condemned and put to death after a trial which was no more than a judicial murder and which will not soon be forgotten.

Today, after four years of Tito's Communist dictatorship in Yugoslavia, we suddenly have a violent break between Stalin and Tito which affects the most fundamental concepts and techniques of Communist world organization, completely alters the balance of power in the Balkans and which might lead to war, to revolution or to a real change in the unalterable principles of Lenin's and Stalin's communism. With what crimes did the Cominform accuse Yugoslav communism, and what is the real meaning of the break?

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The accusations brought against Tito by the Cominform and the Communist Parties which have associated themselves with the Cominform's pronouncement are not devoid of a comic aspect. Tito is reproached with not practicing democracy and not having free elections within the Yugoslav Communist Party. Without mentioning the non-existence of any free elections whatever in Russia, it is at least permissible to recall the fact that Stalin for years and years did not even summon the Congress of the CP to meet. Tito and the leaders of the Yugoslav CP are accused of having had their police keep Soviet agents under observation, of having flirted with "imperialistic powers," of having shown hostility to Soviet Russia, and finally of having been lenient and, indeed, of having favored the relatives and friends of traitors who collaborated with the Germans and the Italians.

But an accusation that is really serious from the point of view of Communist orthodoxy deals with Tito's agrarian policy. It is most revealing. He is accused of not preparing or carrying out the total collectivization of Yugoslav peasant land holdings and of yielding to the individualistic and obstinate resistance of the Yugoslav peasant. For this he is compared to Bukharin, a Russian Communist who sought to bring about an alliance between communism and the peasant and who was purged, after the usual formality of a trial, and shot. It may be remarked that Stalin, who had him shot, had publicly shown him the greatest marks of friendship some few months before his liquidation. Tito is even compared to Edward Bernstein, who once went so far as to propose to the German Social Democrats that they abandon all faith in a complete and total realization of the Socialist idea. And to make these accusations all the more offensive, Tito is further accused of having attempted, in the manner of Trotsky, to change completely the entire Yugoslav agricultural system without any of the preliminary necessary steps. The venom in this accusation lies in the well-known fact that in any well-organized Communist society to call a man a Trotskyite marks the accused for almost anything bad—including violent death.

The accusations against Tito are interesting, but the procedure followed by the Cominform in bringing them is even more remarkable. It was in March that Tito and the leaders of the

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Yugoslav CP were informed of the accusations brought against them by the Russians, and these accusations were passed on at the same time to the CPs of the countries represented in the Cominform, that is to say, the nations behind the Iron Curtain plus France and Italy. In April, the Central Yugoslav Committee replied, protesting its complete innocence, but the Cominform maintained its accusations.

In June the Yugoslavs were invited to appear before the supreme tribunal, that is to say, before the Cominform which acts as a puppet in the hands of Zhdanov and Malenkov, who are the Russian representatives. The Yugoslavs indignantly refused to face unfounded charges and to be tried like any poor *bourgeois*—in other words, without any possibility of defending themselves. Consequently they were expelled from the Cominform, which magnificent institution then appealed to the Yugoslav people to throw out their Communist leaders and put in their place true Communists, docile and obedient Communists. For the Yugoslavs were presented as being renegades unable to preserve the pure essence of communism because they had surrendered their Communist identity in allowing themselves to be merged in too broad a popular front.

Following the Cominform lead, brave little Albania expelled the Yugoslav representatives and broke its treaties with Yugoslavia. The Yugoslav CP, in desperation perhaps, sent an impassioned telegram to Stalin pleading that he should arbitrate in this quarrel which he himself had started. From Moscow a telegram returned —not from Stalin, but from the Yugoslav students in Russia who proclaimed that they were proud to be faithful to Tito and to his CP. All sorts of other people rushed in to take a stand. The Greek Communist guerrillas proclaimed their fidelity to the Cominform, risking thereby Yugoslavia's assistance in their war against the Greek government. A Danish Communist rallied to Tito. Meanwhile Tito's CP swears that it will defend its dignity as "men and Communists." And a Yugoslav Communist leader proclaims that the members of the Cominform are devoid of any moral feeling in general, and in particular of any Communist morality.

It was only a few weeks ago that Togliatti, the Italian Communist leader, replying to newspapermen who were asking about the Cominform, remarked: "The Cominform? There is nothing to it. It is just an address to send letters to, a sort of information bureau."

The break with Tito reveals, however, that this "information bureau" is really a ruthless tribunal which condemns entire nations just as if they were no more than mere local individual and compromised acquaintances of Bukharin or of Trotsky. Before the war the Comintern was similarly presented to us as the most harmless and innocent of institutions, yet the intrigues it conducted against German Democrats and Socialists ensured Hitler's victory and plunged humanity into the most terrible of wars since Tamerlane's invasions.

The accusations against Tito, together with the proud refusal to accept them and submit shown by Tito and his supporters, have twofold importance: they are important socially and internationally. When a Communist Party begins to have doubts about the right of stronger Communist Parties beyond the frontiers of their country to judge it without bringing proof and without granting the right of defense, then a breach is opened in the fanatical and hypnotic habit of blind and inhuman obedience to superior authority which is the mark of communism. The fact that Tito and his friends show they doubt this right does not make them democrats and in no way gives promise that personal and political freedom will shortly be introduced into dictatorial Yugoslavia, but it does show that the psychological basis of communism is threatened.

On the other hand, the Yugoslav revolt is dangerous in so far as it may lead certain unrealistic minds to believe that a humane and democratic communism has just been born. We may see certain Left Wing Socialists, for instance, suddenly overcome with love for Tito. But Tito remains Tito, whether or not he is being unjustly attacked in this instance. He is not being attacked, in any case, for being a good Left Wing Socialist or an ardent democrat.

One thing is certain: Tito did not dare carry out the total collectivization of Yugoslav agriculture in the face of silent but adamant peasant resistance. In Russia only Zinoviev thought that such a collectivization would be a relatively easy task to carry out. Trotsky wanted it undertaken, but not because he thought it would be easy. Bukharin sought a compromise with the peasants. Stalin assassinated all these leaders and then carried out the collectivization of agriculture as if he were merely carrying out an administrative or fiscal operation, that is to say, with cold and unheard-of cruelty, deporting to Siberia or to the Polar Circle millions of well-to-do peasants, while at the same time he provided the collectivized farms with innumerable tractors. But to what Siberia, to what Polar Circle, could Tito send his recalcitrant peasants?

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In April at Ljubljana, conveniently inconvenient for foreign correspondents, a trial was held which condemned to death thirteen men and a woman who had held responsible positions in the economy, the newspapers and the diplomatic service of Tito's régime. Thirteen of them had been with Tito as far back as the Spanish War.

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Documents taken from the concentration camp of Dachau, and which had come into the hands of the Austrians, established with mathematical precision that these functionaries of the Tito administration, during their imprisonment at Dachau, had helped the Nazis carry out their famous physiological experiments which killed thousands of prisoners, and later had denounced and sent tens of thousands to death at the hands of Yugoslav Communists. During the trial the accused admitted the facts but explained that they had acted only to save Communists by sending to death enough *bourgeois* and disloyal Communists. Tito could not avoid having this Communist *élite* sentenced; he pardoned the woman who was condemned to death and consoled himself by declaring that these nihilistic monsters were "Anglo-American spies." When you have such people in the leadership of a régime, it becomes permissible to doubt its strength.

Mr. Robert St. John, who is anxious to see nothing but the construcitve side of the Tito government's activities, recognizes that: "We must realize that Yugoslavia is a brand new state, trying to feel her way slowly. Yugoslavia as yet has no civil and criminal code. There is one now in the process of being drafted. Until it is approved by the people, Yugoslavia is actually without any laws." ("The Silent People Speak.")

Such a state of affairs cannot be compensated by the possible personal courage of the Partisans or by the enthusiastic work of the youth of the country. From the economic point of view, moreover, the Tito régime cannot afford even a partial nationalization of agriculture without the assurance of being able to import great quantities of agricultural machinery. And the Tito régime cannot find the money to buy these instruments anywhere but in America or in England. Neither of these countries has any urgent reasons to grant credit to Tito.

But from the international angle there is more threatening danger. It may be that the Cominform and Stalin, far from reproaching Tito with inaction in the agrarian question, are furious precisely because he showed an independent tendency to seek these credits and this machinery from the Western Powers—and perhaps even in order to carry out his agricultural "reforms." And Tito is blamed also for not having the proper humility and for being more Bonapartist than Communist. Stalin's exemplary modesty is, of course, well known. And when instead of taking orders from Stalin's secret police Tito sets his own policemen to follow them about, a Bonapartist attitude is inevitably to be suspected.

And then Tito has dared to say that his Partisans freed Yugoslavia. That is a calumny against the Red Army. In this connection the Russians must be wondering whether they can count on Tito's thirty-six divisions in the event that he is determined to remain his own master. Those thirty-six divisions had always seemed so fortunately placed for an invasion of Italy and Southern France. Thus Russian indignation against a former agent of the Comintern who now seems to desire Yugoslavian independence is complicated by fear of his possible treachery in the field of international affairs. And this fear is not allayed by Tito's proclamation of the ideal of a Balkan Federation, a suggestion already offered by his Communist Bulgarian colleague, Dimitrov, and rejected by Moscow.

For a Balkan Union might soon signify independence from Soviet power. Stalin must be feeling what the Russian Emperor Alexander III felt in the days when Alexander Battenberg, Prince of Bulgaria, was betraying a Russia which was bringing Bulgarian independence. Even before the break between Stalin and Tito was made, on May 23, 1948, Lazar Kosilewski, Prime Minister of the Communist government of the Yugoslavian Federative Republic of Macedonia, accused the Bulgarian Communist "Fatherland Front" of coveting all Macedonian territories. That was the first sign of the rivalry between the Soviet bloc and Yugoslavia.

The Bulgarian Communist Party joined with the Cominform attack on Tito, but the Bulgarian government as such said nothing and has even just concluded a treaty with Yugoslavia. At Warsaw Tito's delegate discussed the German question with Molotov and the representatives of the Soviet bloc. But the Communist press throughout the world is openly envisaging the possibility of a Stalinist *coup d'état* in Yugoslavia.

The Yugoslav Communist Congress has been called for July 21. It will be boycotted by foreign CPs. There is no reason to believe that Tito will not preserve a majority; he is well aware of all the gentle or violent methods by which one makes sure of having a majority. For some time already, two of his ministers, who are considered pro-Russian, have been under arrest and are awaiting trial. It is true that an assassination might always give Tito a place in Valhalla at the side of Trotsky—but he has a well-organized police. Rumania has already stopped sending oil into Yugoslavia. Navigation on the Danube is partially paralyzed. Poland and Czechoslovakia can stop sending in raw material and machinery. A pan-Communist economic blockade of the disobedient nation would not be impossible.

Unless Tito can secure a compromise because of the common needs of international security, but a compromise most difficult to obtain, the break will not be mended and the danger will remain of a possible war between Russia and Yugoslavia—a war which might be the spark that would blow up Europe.

It is very possible that Tito may tentatively

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attempt some kind of financial appeal to the West. But would he have the courage to free Archbishop Stepinac and the other members of the clergy and the democratic intellectuals whom he holds in his jails?

In any case, the conscience of some few fanatical young Communists in Poland or in Russia will be disturbed at this exposure of the cruel and sordid paths that their movement is taking. They will see that the social progress to which they have dedicated their lives is being dishonored. And men of good will in Europe, with redoubled efforts, will set to work to strengthen the bloc of the democrats, the liberals, the churches, the trade unions, the moderate Socialists, which stands as a bulwark against the dissolving and nihilistic influence of Communist dictatorships that bring ever in their train the miseries of violence, cruelty and corruption.

Communications

CIVIL LIBERTIES AND MUNDT-NIXON

Los Angeles, Calif.

TO the Editors: Mr. Emmet, in his support of the Mundt bill (June 25), classified those who oppose him as "pro-Communist"; "pro-Wallace"; supporters of "Communist-supported maneuvers"; "grossly misinformed liberals"; victims of "distortion and emotionalism"; "purely negative"; they propose "no alternative or amendments"; and they are instigators of an "hysterical smear campaign." They are not "impartial or realistic judges," etc., etc. Moreover, there is a dark suggestion that his opponents never read the bill.

Would Mr. Emmet be so kind as to type for his readers two opponents of the measure, namely:

1. Most Reverend Francis J. Haas, Bishop of Grand Rapids, who in a message to Representative Mary T. Norton (D., New Jersey), said:

> In my judgment (the Mundt-Nixon bill) is potentially destructive of the moral and civil rights of all Americans. As one who believes in the widest measure of individual freedom consistent with the public interest, I beg to register my emphatic opposition to this bill.
>
> Moreover, the bill contradicts itself. While it professes to combat totalitarian dictatorship, it gives the Federal Government such arbitrary powers over personal freedom as to make the Government, in effect, a totalitarian dictatorship. It is hard to see how anyone who really believes in private enterprise—unless perhaps he is talking with his tongue in his cheek—can risk giving Government such wide discrimination over individual conduct as does this bill.
>
> Communism is an evil to be removed, but it would be folly to destroy ourselves in removing it. The slower but surer methods of reason and Christian regard for others, rather than a bill such as (the Mundt-Nixon bill) are the instruments best suited to the task of stamping out communism.

2. Mayor William O'Dwyer, who wrote a certain gentleman who assumed to speak for all Catholic war veterans under date of May 15, in part, as follows:

> To begin with, in approaching this bill, I do so as a citizen deeply interested in our American democracy, particularly at this time, when the democratic way of life is challenged as never before. Viewing it in that light, I am firmly convinced that the bill is destructive of our fundamental right to discuss and criticize, freely and openly, all political questions and all political institutions—a right that is so clearly interwoven with our other liberties that without it despotism or anarchy must result.
>
> Our Supreme Court has expressed that right in these words: ". . . If there is any fixed star in our constitutional constellation, it is that no official, high or petty, can prescribe what shall be orthodox in politics, nationalism, religion, or other matters of opinion, or force citizens to confess by word or act, their faith therein."
>
> . . . It empowers a Government officer to interpret and censor people's thoughts and opinions and permits him to determine the subversiveness or disloyalty of any political, civic, or religious organization. Its terms are so broad, and yet so vague, as to subject innocent citizens to possible loss of citizenship and other heavy penalties, not for reason of any act on their part but for being members of an organization suspected of entertaining dangerous thoughts. It would thus establish the undemocratic and dangerous principle of guilt by mere association, without proof of actual guilt, and without the safeguard of a jury trial.
>
> . . . I am opposed to communism and to police-state regulation, but I am just as strongly opposed to adopting their methods. And that is precisely what the bill does.
>
> A special word to my fellow war veterans of the Catholic faith: We are but a part of the millions of war veterans who merged themselves in the total struggle to preserve our American liberties. We, of all people, must remember the lessons taught us by incitement against minority groups. As Catholics, we must not forget the sufferings inflicted by the Know-Nothing Party, the Ku Klux Klan. Nor can we forget the insidious anti-Catholic agitation directed against Al Smith in his presidential campaign. It is not impossible to imagine a situation where a Ku Klux administrator, in some local community that is hostile to a Catholic minority, might declare a Catholic organization subversive, disloyal, or subservient to a foreign domination. This may seem improbable, but the proposed bill opens the door, and opens it wide, to just such fantastic possibilities.

Would Mr. Emmet also be so kind as to name those provisions of the bill which he admits "may go too far"?

This reader finds Mr. Emmet confusing when he says that a named group of champions of civil liberties approve "at least some of its most important principles." Which ones do they agree upon? Do all or a majority of them agree upon only two or three of them? Facts and argument are useful. There has been enough name-calling.

Mr. Emmet should not sniff at the crudities of Parnell Thomas. Supporters of the Mundt bill, like Mr. Emmet, ought to be grateful for the conditioning he gave them to accept the subtler but really no baser constitutional obscenities of the Mundt bill.

Mr. Emmet pretty clearly gives away completely his secret belief that his formula in dealing with communism is that the end justifies the means. It is to be regretted that Mr. Emmet's militant anti-communism requires him to urge measures which may go too far, be contrary to the law of the land and do grave and irreparable injustice and harm to decent people and good causes.

His article, it is submitted, has other major errors of fact, reasoning and judgment, which the limits of this letter prevent noticing. DANIEL G. MARSHALL.

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CATHOLIC INTERNATIONAL NEWS

NEW LABOR ALLIANCE IN FRANCE

Paris, 7/10 (CIP)—Non-Communist French unions, represented in *Force Ouvrière,* on the one hand, and in the Confederation of Christian Workers (CFTC) on the other, have solemnized their fundamental agreement on basic labor policy. They have formed what they call "a cartel of action for increasing the buying power of the workers by lowering prices."

In economic terms, their action means that henceforth instead of seeking to obtain wage increases for the workers, they will use their efforts primarily to bring about a decrease in prices. In the joint declaration issued by the two labor organizations, it was explicitly recognized that "another general increase in wages and salaries, like the preceding one, would be profitable only to speculators and merchants and would result in a new reduction of the standard of living of the working class."

If this new policy is at all effective, it is almost certain to benefit the Third Force Government of Premier Schuman. It is, in fact, an acceptance of the Government's contention that the important factor is not a nominal increase in wages, but their actual buying power, and this can be raised in a more conomic fashion by the lowering of prices.

The agreement between *Force Ouvrière* and the CFTC, while it will contribute to labor peace in France, will not insure it. The still-powerful CGT, under Communist leadership, is not a party to the agreement and is still agitating for wage increases regardless of consequences.

It is perhaps in this battle that the FO-CFTC "cartel" gains its greatest significance. The non-Communist forces in French labor are now united, although only with respect to a program of practical action. The agreement proves, according to the CFTC organ, *Syndicalisme,* that "it is possible for men of good will to reach an understanding and to work together in the concrete without denying anything of their own doctrine or of that which makes their originality."

CHRISTIAN DEMOCRATS PRESSED IN SOVIET ZONE OF GERMANY

New York, 7/10 (CIP)—The following developments in the Soviet Zone of Germany indicate the pressure being exerted by the Russians to transform the Christian Democratic and Liberal Democrat Parties into puppets.

1. The Christian Democratic Union of the Soviet Zone has recognized "as the only legal representative body of the Christian Democratic Union in Berlin" the Committee of *Dr. Helmut Brandt.* Dr. Brandt was expelled from the Berlin Federation of the CDU because of his pro-Soviet attitude. His Committee has been admitted to the Party Convention of the Soviet Zone "with all rights and duties." In consequence, there are now two organizations of the Christian Democratic Union in Berlin: one affiliated with the CDU of the three Western Zones; the other with the CDU of the Soviet Zon.e

2. *Arthur Lieutenant,* one of the most pro-Russian leaders of the Liberal Democratic Party is now under attack in the Communist press as not sufficiently pro-Soviet. Appointed Minister of Finance of Brandenburg (Soviet Zone) to replace *Dr. Kunze,* who abandoned the post and fled to Western Germany, it is now rumored that the Soviet Military Administration is considering his dismissal. The reason for the press attacks is a speech which Lieutenant made at Magdeburg in which he hinted mildly that there is a difference between Liberalism and Communism.

3. The introduction of a Russian-sponsored resolution criticizing the Western Powers at a CDU meeting at Erfurt, the largest city of Thuringia. This, however, was defeated by a vote of 336 to 14, showing the strength of the opposition to the present Soviet Zone leadership of the CDU.

BUDDHISTS "CONVERT" GERMANY

Cologne, 7/9 (CIP)—The Grand Abbot of the Buddhist monks of Burma is at present in Germany, where he is negotiating with *Tao Chun* and other Buddhist leaders about the sending of Burmese missionaries to Germany. Tao Chun is a native of Berlin who changed his German name when he became a Buddhist monk. He is believed to be the only European ever to have attained the rank of Prior among the Buddhist monks. Tao Chun was formerly head of the Buddhist Community of Berlin, but is now a traveling missionary.

The German Buddhist group has headquarters at Duesseldorf and announced recently that it plans a great campaign for the "conversion of Germany" to Buddhism, apparently with the aid of Buddhist leaders from the Far East. At present there are Buddhist Communities in Berlin, Duesseldorf, Hamburg, Cologne, Frankfurt, Munich, and Stuttgart.

RUMANIAN ORTHODOX DENOUNCE "PAPISTS"

Bucharest, 7/16 (CIP)—One of the first public statements made by *Patriarch Justinian* of the Rumanian Catholic Church after his enthronement was a violent attack on the Catholic Church of the Eastern Rite. This is especially significant because in the past the relations between the Orthodox Hierarchy and the Catholic Hierarchy of the Eastern Rite have been friendly, and also because the arguments used in his statement are similar to those employed in the war of extermination against the Catholics of the Eastern Rite in the formerly Polish territories annexed by the Soviet Union

Patriarch Justinian, who has made several strongly pro-Communist statements and in whose election the Communist-controlled Rumanian Government and Parliament played the dominant rôle, referred to the Catholic Church of the Eastern Rite as a Church "which was introduced 220 years ago by foreign rulers and oppressors to fight the Orthodox Church and to disrupt national unity. . . We know of the latest maneuvers of the Papists, who are the instruments of the new imperialists, to use the Greek Catholic clergy for their aims."

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The Screen

There Goes the Bride

IF BY ANY CHANCE one were so foolish as to follow the standards set by movies, one would quickly come to the conclusion that marriage was an arrangement to be considered lightly; and if either party of this arrangement later saw another guy or gal who had more appeal one way or the other, that party would promptly drop his partner and take on a new one. Four recent films start with this premise.

Of course, probably no one considers *"Lulu Belle"* seriously. Years ago David Belasco made this melodrama famous when Lenore Ulric shook her hips as the dark-skinned vamp. In this movie version, Dorothy Lamour shakes her hip, wears a white make-up and clothes that no doubt were considered risqué at the turn of the century. Lulu Belle's morals are so loose they are more to be laughed at than emulated. Starting as a cheap café singer, she persuades a young lawyer (George Montgomery) to drop his career and marry her. George sees his mistake almost immediately when Lulu Belle goes on her menful way with: a husky prize fighter (Greg McClure), his manager (Albert Dekker), and then a New York millionaire (Otto Kruger), who somehow manages to make a Broadway star out of little Lulu. But when this last bloke wants to divorce his wife and marry her, Lulu Belle remembers George and decides he's the man for her. About this time someone takes a well-aimed shot at the singer and the police are up to their necks in suspects. I doubt if you'll stay around for the finale, and if you do you'll get a surprise—or then again maybe you won't. Almost anything can happen in a movie like this.

"Romance on the High Seas" is a technicolored musical with several very good production numbers and some amusing light patter. But it has one of the silliest plots concocted in a long time. Don DeFore, jealous of his wife, hires Private-Eye Jack Carson to follow her on a cruise. But the wife, Janis Paige, being even more jealous of her husband, hires Doris Day to go on the cruise in her place. What happens to Doris and Jack, with frequent interference from Oscar Levant, is funny enough, but if one follows the plot at all one has to wonder what has become of the good old-fashioned arrangement in which the husband and wife trusted each other and were together through the years without extra-curricular romance on the high seas.

"Bad Sister," a British importation, starts right out on the assumption that marriage and love and life are cockeyed anyway, so who can expect anything. Margaret Lockwood and Joan Greenwood compare notes in seemingly endless flashbacks that show how their love-lives went sour. Margaret expected too much of marriage, divorced her husband, married another who was drowned on the honeymoon. She turned to social service work. Joan expected nothing of love, so she wouldn't marry the guy who was the father of her child. She landed in Margaret's home for delinquent girls. The audience is supposed to take all this quite seriously. Anyone who listens to radio soap operas may do so. However, I was surprised to find such pap in a well-made English movie.

On the stage Elmer Rice's *"Dream Girl"* was a thoughtful, amusing, imaginative play. In the movies it is just another movie. Unfortunately, many of the heroine's day-dream sequences have been dropped, so the title is a little forced. But when this girl decides to marry her brother-in-law, who's leaving for Reno to divorce his wife, the whole plot becomes a little too thick. Betty Hutton plays the day-dreamer without her customary bounce. While I appreciate her desire to be more than a slapstick comedian, I prefer her former vigor to her attempts at pretentious acting. As the man who teaches her that she has to live life and suffer a little instead of indulging in dreams of her own making, Macdonald Carey is excellent. As a movie, "Dream Girl" is something you can take or leave. You'll be neither bored nor exhilarated.

PHILIP T. HARTUNG.

Books

The King and the Corpse. Heinrich Zimmer. Edited by Joseph Campbell. Bollingen Series XI. Pantheon. $3.75.

THE dust wrapper tells us that this is the second work to appear in English by the late Heinrich Zimmer, a refugee from Vienna and son-in-law of the great Austrian poet, Hugo von Hoffmannstal. It promises us a symposium of popular tales from Oriental and Occidental sources, concerned with "man's eternal conflict with the forces of evil." So far the promise is kept. One might perhaps complain about too great a profusion of detailed narrative of the old folk tales centering around Baghdad, the Celtic circle of King Arthur and his round table and the Indian legend of the "King and the Corpse" until the climax of bewildering detail is reached in the legends about Shiva and the Indian trinity to which he belongs. When you are almost in despair by being brought too close to the web of detail, Dr. Zimmer will come up with a helping hand, with what the dust wrapper calls "skilful interpretation," to disclose the meaning within each apparently unrelated symbol; these interpretations, however, are outcroppings of Dr. Zimmer's philosophy and impress me, for one, as most arbitrary.

Dr. Zimmer deliberately goes back to folk tale and wildly grown myth, to the "purposeless," to what the Germans have called *"Absichtslos Dichtende Mythe."* He rejects the literary myths, e.g., of Greece, because "they have been lifted away from the common flood of priestly love." "They do not render the quality of their archaic sources, of the older and irrevocably lost Orphic epochs." I think any reader who patiently wades through Dr. Zimmer's jungle growth of confusing stories will admit that the title story, "The King and the Corpse," while as confusing in its meaning and in his interpretation as the rest, is by no means the climax. The latter is only reached when he relates—we are told for the first time —the Sanskrit Epos, "Kalika Purana." For here he writes with passion, anger and enthusiasm.

These stories about the supreme Gods of India, Brahma, Vishnu and Shiva, against the background of Maya, a "Trinity of true theological proportions" as Dr. Coomarasvami once tried to make me understand, are most disconcerting to a Christian or a Jew. "Creation proceeds, according to this remarkable myth: by surprises,

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involuntary acts and abrupt reversals. . . . Everything is forever going wrong." Dr. Zimmer finds the meaning in "the interpretation of the world process as a continual crisis." One of the three divine "Persons," Brahma, is required to admit that he is not wholly what he at first seems to himself to be, namely, divine and universal insight, clear as crystal, pure spiritual force of vision and all-pervading wisdom. He suddenly becomes libido—let us remember the Bollingen Series has its name from Bollingen the Swiss sanctum of Freud's counterpart, Jung, who once supposedly sympathized with the philosophy of Nazism—libido incarnate in the enticing form of a Woman, and from his experience in love he suffers harrowing consequences. The heart piece is the seduction of the hermit God, another person of the Trinity —Shiva—by an ad hoc created woman and his subsequent madness, when he loses her, because her feelings are hurt: she dies voluntarily—to be, of course, reincarnated—because she, or, rather, her beloved husband, had been snubbed. Only when you read this book can you fathom the extremely overpainted style of India, the bewilderingly rich vocabulary, the grotesque mixture of crystal and mud, of spirituality and libido, of philosophy and outright nonsense. It seems that Bollingen strives systematically to go back to the "UR-Religion" (the original religion) by interpreting the collective, primitive dreams of mankind and in their laborious effort of deciphering, inspired by psychoanalysis, they prefer the confused—ergo, less inhibited dreams—of the Celts, the fairy world of the Near East, and above all, the rotating, whirling, overrich dreams of ancient India.

I said Dr. Zimmer wrote with anger. His anger turns against reason, Western, Jewish, Medieval, and against rationalized clarity. How any Indologist can possibly thread his way through his pantheon or even make so much as an index card of one name, like Brahma, is hard to see. This is only one Purana and there are a thousand other myths with the same names of Gods and half gods. Dr. Zimmer realizes that rational Western critics, Jews, Christians, Marxists or plain rationalists, will complain that one of his Divine Trinity, Brahma, does not know his own depth. That is, of course, the catastrophe of the superficial West with its theologians who, sad to say, know all about their Trinity and throw out a Meister Eckhart for his obscurity and contradictions. Hence his angry sneer—I think that is the mode of the following footnote. As was said before, true Brahma, wisdom subsistent, does not know the depths of his own being. "Neither has he the *naive self-assurance* of the Old Testament World Creator, who separates (Gen. I.11), in the neatest order, light from darkness, dry land from water . . . on the 7th day Jehovah calls out: [applaud, friends, the comedy is over] and sits back well pleased with his work, only to discover soon enough [that the tragedy begins], everything is going wrong." Adam and Eve are bored, "only the Serpent brings a bit of stimulatting society" . . . "Things from bad to worse." He destroys the paradise, "His anger is boundless" [like Shiva's, of course] with only an "eschatological silver lining of the terrific cloud." Then he withdraws in a state of pique—still further bursts of wrath. . . . Really, a grotesque old myth! full of human appeal, but "nothing quite concords with, or follows from anything else," result: nobody respects the story, according to the late author, because it is inconsistent with the notion of God (it truly is—the way he relates it) and he feels "in the Hindu myth things are different—much more consistent," i.e., the Gods are also confused and that harmonizes beautifully with a world that makes no sense either!

The conclusion is no surprise: "Life is much too horrible in its inescapable, unmerited and unjustifiable possibilities of sorrow—to be termed 'tragic.'" "The tragic view is only a foreground view, held by people . . . unable to conceive that life is the thing it is." Even Greek tragedy defies monstrosity and shows "still a too sensational attitude." Dr. Zimmer, after wandering through Druid forests and Arabian deserts has now arrived on the Sipra lake short and found the only true attitude in the face of the horror of life: "The only appropriate bearing is that of the solemn, ceremonial dance of Shiva in his madness, with the balanced wing-beats of the rocking arms and hands, and the inexorable pounding of the naked soles, to the rhythm of the tinkling ankle-rings, and there with the mask-like smile." How far is this from Heidegger and Jean-Paul Sartre? It seems that existentialism is in the air and that here this post-Christian despair meets Asia's thought.

Zimmer has no patience with the "pampered, modern reader of the West," who is a patronizer and wants to approach knowledge through the gates of beauty and youth. He prefers the "over-painted, tired out old beauty" of India: "Beneath all the frippery there is nothing of the reborn freshness of a youthful figure with radiant countenance, but only a shriveled, corrugated old thing with a re-written face." But he feels that such "long-overripe old beauties" are the best tellers of ancient tales—just stop shuddering when you look at them, and listen.

This is a strange gospel indeed, that rather listens to collective dreams of the past, interprets the subconscious of by-gone ages and prefers the intoxication of a mythos to Judeo-Christian revelation. This is doubly strange, because its message sounds strangely akin to the neo-pagan ones we heard in Nazi days. Zimmer, the antagonist and victim of Nazism, declares our dogmas and sacraments as outmoded and feels that "a more primitive level of myth, abundant with timeless truth, which for nearly two millenniums was overlaid and disfigured by the dogmas and sacraments of the religion of later revelation, suddenly seems to have something very deep to say to us." Isn't that what Ludendorff, Hauer, Rosenberg and the German Christians told us in the heyday of Nazism? A strange thing, to find Christianity, Orthodox Judaism and Marxism—the object of Nazi hatred—now on the defense of a common front of reason, of meaning in history, of direction, against the chaos of mythological psychoanalysis, of existentialism, of the racial myth. "Myth is the sole and spontaneous image of life itself in its flowing harmony and mutually hostile contrarieties, in all the polyphony and harmony of their contradictions. Therein resides its inexhaustible power. . . . Hence the mythical tradition provides us with a sort of map for exploring and ascertaining contents of our own inner being to which we consciously feel only scantily related."

As a symptom this book is most valuable, because its own "mythos" is most significative. It shows the tremendous job the thinkers on Christ's side have as yet to do. So far we have brushed these things aside and looked at heresies with the fascinated concentration of a rabbit in front of a giant boa. Yet, to take the most tiger-like one,

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communism, when you strip it as a doctrine of Russian imperialism, of the childish trappings of "scientific materialism," of its cynical Machiavellianism and communitarian sense gone berserk, in its last distillation it believes in reason, in direction, in abstract justice, in man, and, like Islam in a Judeo-Christian heresy of the West conceived in the land of Moselle and Rhine and born in London. It is something criminally foolish done in the name of reason and much of what we see in practice is simply industrialism become moloch.

But if we ever let the mad Shiva dance in our midst, tired of our effort to see the Creator's face in history, and ask "over-painted" and shrewish old tales of subrational, subconscious Maya for an answer, then André Gide, Arthur Koestler, Nietzsche, Hitler and Bollingen (financed by tired heirs) will become prophets and then God help us because Shiva or Merlin will only dance for us.

H. A. REINHOLD.

Talleyrand. Louis Madelin. Roy. $3.50.

STUDENTS of the French Revolution are nearer to agreement on the character of Talleyrand than on his real role in the Revolution and the Empire. Hardly anyone credits him with honesty, and it is precisely his universally recognized duplicity and immorality that make it hard to determine his share in many of the great events in which all agree he played a notable part. No one was ever better at covering his tracks, and his own version of events carries little weight unless it has impressive corroboration. M. Madelin, who has spent nearly fifty years in the study of the Revolution gives us in this book his final estimate of Talleyrand, and in almost every case where his share in events is controverted he decides against him.

Talleyrand's faults are more numerous, more important and more widely known than his good points. In almost every relationship in life he betrayed those to whom he had obligations, so his family, the Church, the court and most of his friends had ample reason to regret that he had ever been born. His own statement that he never betrayed any French government until it had ceased to serve the interests of France had just enough truth in it to infuriate his enemies without convincing impartial observers, who preferred to attribute his changes to his superb sense of timing. In any event it could not explain his attitude to the Church and his family. His avarice was proverbial, and shocked even the *parvenus* of the Revolution and the Empire.

His good points were chiefly, his great charm, his tact, his perfect self-possession, his exquisite manners and, underlying and directing those agreeable relics of the old regime, his extraordinary political intelligence. He was a sincere believer in moderate solutions, and had no sympathy with crusades of any kind. Intelligence and experience convinced him of the dangers of bigotry and fanaticism in international affairs. In the field of diplomacy he made valuable contributions to the welfare of France and Europe. The contrast between the state of Europe after the Congress of Vienna and its present plight is not unfavorable to Talleyrand and his great contemporaries, Castlereagh and Metternich. With all their faults they never came near committing the mistakes and crimes by which their less intelligent, though equally unscrupulous and ideologically more correct, successors have wrecked the Continent. Though his intelligence and political moderation insure for Talleyrand a high place in the history of European diplomacy they do not redeem his character as a man. Perhaps the most accurate judgment on the apostate Bishop of Autun is that attributed to Napoleon which described him as "a silk stocking stuffed with dung."

F. D. COHALAN.

Eight for Eternity. Cecil Roberts. Doubleday. $3.00.

WILDER did it with his bridge now many years ago. Cecil Roberts's focal point for gratuitously mingling lives is Monte Cassino. His seven *novelle* concern variously assorted people who meet death at the famous Abbey, all but one of them in the last assault. Things get off to a sticky start with Charles Conway, an insupportable bore, who takes along a notebook on his honeymoon. The "idiot-boy," as his bride dubs him in an ecstatic moment, actually whips out the notebook to quote Gladstone's defense of Cassino in 1866. I am happy to report that Charles (smack upon quoting Browning's Pippa) dies hurriedly and without explanation. Among the others who have rendezvous are a young English soldier turned monk then soldier again, a low-class bounder who becomes a talented musician, a Gurkha, and (am I giving away too much of the plot?) Conway *fils*. I shall not confide the embarrassing details of Saint Benedict's getting mixed up in all this.

RILEY HUGHES.

The Valley of Shadows. Francis Grierson. Houghton. $3.50.

THIS little known book by a forgotten author was first published in 1909. It is concerned primarily with the author's recollections of his boyhood in the Sangamon River country in Illinois, in the period just before the Civil War. Grierson, an author, lecturer, and pianist, wrote the book during the period from 1901 to 1909. He affirms: "I was nearly two years waiting for the proper mood in which to write the portrait of Lincoln as he stood against Douglas at Alton." This reviewer believes that a more powerful chapter should have resulted from such a long preparation. Much of the conversation is given in a dialect that is hard to understand. Interesting material is given on the early days of the Civil War in St. Louis, and also on society and churches in St. Louis. Most readers are apt to find it difficult to share the enthusiasm of Bernard De Voto, chairman of the board of editors of the History Club, for this particular book.

PAUL KINIERY.

The Great Tradition: The Democratic Idea. Jerome G. Kerwin. McMullen. $1.50.

THIS IS a small book, packed with information and suggestions concerning honest, representative popular government springing from the governed, that is from all the people, which originated in the Fenwick Lectures delivered at Holy Cross College by Professor Jerome G. Kerwin of the University of Chicago.

Doctor Kerwin traces the basic theories upon which democracy has been built through the Greeks and the Romans, the Christian Church, the Anglo-Saxons, the Reformers and the Counter-Reformers, the Rationalists, and the papal pronouncements. Despite the sweeping character of his interpretation and the progress through time, there is little fault to be found with his interpretation of political theory. And as for America of the

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Revolution and of constitution-making, he is quite right in his insistence that, despite the relegation of theological principles into the background, that the "divine and natural law was not without effect," and that many "American revolutionary theories were readily borrowed from the earlier ages of the Faith." Certainly the meeting-house still prevailed over the counting house and the call of Calvinism for the abler youths was stronger than the attraction of commercialism.

Be all this as it may, one may grieve that: "The Church, whose leaders had propounded and defended most of the theories which came to form the basis of democratic thought, found itself confronted with a complete secularization of these theories and with constant charges that it stood athwart the way of democratic progress. Liberalism lost the tradition and the philosophy out of which it had sprung, and . . . contributed no little bit to the antidemocratic doctrines of later days; churchmen lost their effectiveness in guiding men and nations towards responsible political and social systems." Secularized liberalism and individualistic teachings were finally met by *Rerum Novarum,* and the contest to hold and to gain the working classes for religion was initiated not only by the Catholic Church but by the churches at large. "Catholics had a correct political philosophy, if they chose to use it," but some would defend fascism, dictatorship, and even nazism in their understandable dread of atheistic communism. In this strain, Professor Kerwin offers a quotation from James Cardinal McGuigan of Toronto:

> *It is worse than useless to cry out against Communism.* It is old-fashioned and stupid. The best defense against the spread of Communism is enlightened, well-ordered social action, giving proper and full attention to the needs of the masses of the people and helping men and women who have accepted the responsibility of parenthood to carry out their task with confidence and security.

Therewith, Professor Kerwin remarks: "A reading of most of the American Catholic press in the twenties and thirties is a dismal experience."

Enumerating the teachings of the Church, the author rightly concludes that a Catholic should be an exemplary citizen but that too often he fails in his practical political obligations.

From distant Chicago, where the spirit of Carter Harrison has never died, he points a finger of scorn at organized Democracy in Manhattan as he decries: "The scandalous way in which many priests have been used by the politicians in the hey day of Tammany, or in some cities today, will ever remain a blot upon the history of American Catholicism. No matter how much the politician gives to charity, he is giving what is not his own. In addition such gifts given and accepted prevent the receiver from playing that wholesome and effective role which he should play in any community." Some may say that evil money loses its tarnish when put to a good cause as in the case of oil's contribution to academic centers of learning. After all bosses should live within the law, statutory and moral, and neither thrive on extravagances at the expense of the taxpayer or profit by a tombstone vote. Still municipal government does improve, and machines, possibly not altogether unnecessary in party life, are being reformed by a free press and pitiless publicity.

RICHARD J. PURCELL.

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The Driving Forces of Human Nature. Dom T. V. Moore. Grune. $6.50.

THIS is a textbook, obviously written to be used as such. Even so, it is so good an introduction to psychology, that it can be read with profit and enjoyment by others than students and scholars.

Dom Thomas Verner Moore is a legend in Washington. His name and work are highly respected in the fields of psychology and psychiatry far beyond the District of Columbia. His career in those fields started with his presenting himself in 1897 as a student to Monsignor Pace, his predecessor at the Catholic University of America. It ended with his retirement as Head of the University's Department of Psychology and Psychiatry in 1947. He amassed an incredible bulk of learning in those 50 years and he managed to pack a tremendous amount of it into "Driving Forces of Human Nature." The book is in large part a revision of his previous major works. The title itself derives from one part of his "Dynamic Psychology," which was published in 1924.

There's loads of lecture material and sermon material in the book, but the author is careful to distinguish between the two. For instance: "Whatever we may think of the moral degradation of the shirker had best be kept to ourselves until we have cured the patient's disability. We may then instruct and philosophize." He acknowledges that in many cases the sole value of religion in psychotherapy is as a palliative rather than a cure. He admonishes counselors of all types to be well trained and well adjusted themselves before they presume to set up shop as"answer men." He says, "The discontented grouch, the sarcastic, the cynical, the psychoneurotic, and sometimes the demented are what they are because they have failed. They need not have become what they are. They have mismanaged their lives. They must have guidance now and direction from one who knows better than they. If this is so, the psychologist who would come to their aid should not only understand their type of reaction but should also be one who has not mismanaged his own life and has not muddled his own affairs. That he may understand how to help them it is also necessary to know the various mechanisms of human readjustment." He also makes it clear that the counselor should remember that not all anti-social behavior has its origin in the crib or nursery. It may have started in the hypothalamus. It may be simply attributable to moral degradation.

The chapter entitled "The Adjustment of Man to God in the Supreme Social Order" is as cogent an exposition of the essential sanity of sanctity as could be found. The religious experiences of such mystics as Saint John of the Cross and Saint Theresa of Jesus are discussed in relation to human and divine intelligence. The "conflict" between religion and science is succinctly dispelled by Moore in this one chapter. Dom Moore himself is an excellent refutation of the myth about religion vs. science. I have heard non-Catholic psychiatrists say of him: "Isn't it amazing that a Catholic priest could be so outstanding a psychiatrist." And Catholics of my acquaintance who liken psychiatry to diabolism have said: "I can't understand how the Benedictines let him fool around with that psychiatric stuff." For half a century as student, teacher, writer, clinician and priest, Dom Thomas Verner Moore, O.S.B., demonstrated that a scientists, even a psychiatrist, can be a saintly man.

DANIEL F. CLEARY.

A Sigh for a Drumbeat. Patrick Doncaster. Dutton. $3.00.

WE can't all write "The Informer"; but we can all try. In this story of a stupid, illiterate, unconscious member of the IRA during the second world war, there is a forced and obvious Irish lilt: the kind of thing that you love when it's natural and can't stand when it's studied. It would be a mistake to say the book should never have been written. But it should not have been written so many times. "The Informer" was and is a good book. "Odd Man Out" was and is a fair book. But wouldn't it be a good idea to let it go at that? Must everyone write those books? It's a good title, though.

C. KILMER.

Twenty-five Years of Crusading. Raymond P. Witte. National Catholic Rural Life Conference (Des Moines, Iowa). $3.00.

IT WOULD GIVE almost anybody a start to hear for the first time that in the most extreme but generally indicative cases among our large cities, San Francisco and Los Angeles, more than three-fifths of the families residing there have no children at all. The fact that in a hundred years the number of individuals who are descendants of families now in America's large cities will have shrunk two-thirds as compared with their present forebears should jolt American Catholics out of their present complacency. For eighty percent of our vaunted twenty-six millions live in cities. According to Brother Raymond, the official chronicler here, it was this alarming prospect which led to the founding of his organization and it is this question that inaugurates his book. His opening is thus logically, and perhaps psychologically, sound.

Mere numbers are important, but what of the qualitative considerations which are the present concern of the National Catholic Rural Life Conference? It can readily be shown that, if adequate educational, social and recreational, medical and religious facilities can be provided there (no mean task), the rural community is unquestionably the ideal environment for the Christian family. Children are not only an economic asset on the farm, but the productive homestead itself provides the finest sort of opportunities for developing talents and building character. If efficiently conducted, the family-size farm is a sure road to economic security. The rural parish, which can serve as the center for a wide range of cooperative, recreational and agronomic activities under the inspiration of the Liturgy, likewise has many advantages over the big impersonal city parish where the people know personally neither their priests nor their fellow parishioners and seldom arrive at adequate participation in the liturgical life.

So, for both quantitative and qualitative reasons, the work of the dynamic yet official NCRLC merits the widest attention. It has overcome many of the obstacles which dogged its formative years, when it was hardly more than an annual series of discussions among a scant group of religious leaders. Its early efforts in behalf of the religiously under-privileged of our farming areas has reached the point where over 700,000 pupils are attending 8,000 religious vacation schools sponsored by the Confraternity of Christian Doctrine. Its annual conferences now attract thousands of farmers and young people from miles around. A real start has been made in persuading rural

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Catholics to remain on the land, with vacation schools, correspondence courses and a gradually growing number of rural clergy laboring to provide the religious facilities which have been so generally lacking. Bishop O'Hara of Kansas City and the original NCRLC leadership had vision; under its present energetic and far-sighted Executive Secretary, Monsignor Ligutti, the organization will go considerably farther. Brother Raymond's well documented and detailed chronicle should reach a sizable group of new rural life supporters.

EDWARD S. SKILLIN.

Rage for Order. Austin Warren. Chicago. $3.00.

THE TITLE of this collection of his critical essays on "Nine Metaphysical Poets and Novelists" Mr. Warren found in a poem by Wallace Stevens; and it has the advantage—not always an accompaniment of striking "quoted" titles—of exactly labeling the matter of the book. The nine under discussion are: Edward Taylor (New England—1645-1729), George Herbert, Pope, Hopkins, Yeats, Hawthorne, Kafka, E. M. Forster, and Henry James. So it is evident at once that by "metaphysical" Mr. Warren has something other than the usual textbook definitions in mind. He quite properly refuses to substitute a pat definition of his own. What his poets and novelists have in common, in addition to the obvious fact of their first-rateness (Taylor, though minor in achievement, "belongs"), is precisely what Mr. Warren means by "rage for order."

Thus: confronting the disorder in himself and the world in which he totally "is," the writer desires passionately to perceive order and as artist to create it. The creation which, if he is successful, results from his "rage" is then, "a kind of world or cosmos; a concretely languaged, synoptically felt world, an ikon or image of the 'real world'." His own real world, of course: that of each writer who succeeds in ordering his rage is unique; but it will be conceptually and dramatically coherent. Such success belongs to the great. The serious critic comes in here—he must seek to "define the spiritual cosmos of each and the specifically literary structure which corresponds to it."

Mr. Austin Warren is this kind of serious critic. He never underestimates the complexity of his writer subjects, or of his own general subject: which may perhaps be called the metaphysic of literature. These essays are closely reasoned and closely written. They are not "appreciations." What is more commendable, they are not the critic's means of being personally impressive—"profound"—at the expense of his material; as may sometimes happen in the reviews for which these pieces were first written—chiefly the *Kenyon*, the *Sewanee*. Mr. Warren knows how far to go in attempting to define a writer's "spiritual cosmos." (Valuably supplementary to his essay on Hopkins are Father D'Arcy's comments, made of course from another level, in "The Mind and Heart of Love." He is always willing to be so supplemented.)

Some critics force one to sympathize with the chap who feared to study Botany lest it destroy for him the beauty of the "flars." But certainly not Mr. Warren, whose scrupulous and sensitive judgments can only result in our truer understanding of the writers on whom they are made.

PAUL DINKINS.

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Next Week—

Impressions of Germany

With Soviet pressure against Western occupation authorities in Berlin still mounting and the unification of the three Western zones of Germany proceeding rapidly, it is particularly useful to have the first-hand impressions of a trained observer who knows the country well. Dr. Waldemar Gurian, author of "Bolshevism: Theory and Practice", professor at the University of Notre Dame and editor of the distinguished quarterly, *The Review of Politics,* is just back in this country after a German lecture tour.

In next week's issue of The Commonweal he contributes his impressions. Here is one aspect of the picture: "Who would imagine that the suit of this celebrated scholar is his only one? Or that the shoes of this journalist are masterpieces of the cobbler's art in present day Germany—an art which, basically, is that of fixing shoes beyond repair. An internationally known writer became speechless when she received some oranges for her children; they would experience this strange taste for the first time in their lives. . . . The wife or the housekeeper says that four hours' standing in line for some fish ended without result. A bulb has burned out which cannot be replaced. The publication of a book must be postponed indefinitely because the promised paper has not been granted. . . ."

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The Portable Swift. Edited by Carl Van Doren. Viking. $2.00.
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TWO more in this impressive series. "Gulliver's Travels" is given entire; the intent of the shorter selections is to supply a portrait of Swift rather than the best possible examples of his writing; the Nonesuch Press "Swift" alone is a better selection, at a much higher price. The "Veblen" gives the first half of "The Theory of the Leisure Class," leaving room for 400 pages of less familiar material—much of it equally high explosive. Recommended reading for everyone not familiar with at least half of Veblen's dozen books. Anyone who hasn't read the American Voltaire at all is given a wonderful opportunity to start now. Lerner's introduction is better than Van Doren's—no slur on the latter is intended, for he had a far more difficult assignment.

VIVIAN MERCIER.

Men of Taste. Martin S. Briggs. Scribner's. $5.00.

IN his introduction, Mr. Briggs has defined men of taste as "outstanding figures who have encouraged working artists." Architecture, as might be expected from Mr. Brigg's previous writing, interests him almost to the exclusion of the other arts. Beginning with Rameses II, Pericles and Hadrian, and working his way through the centuries to Grimthorpe, Ruskin and Morris, the author chooses twenty-six men and the Duchess of Marlborough to illustrate his theme. No two readers are likely to agree on any such list, and Mr. Briggs is certainly entitled to his opinions. Amusingly enough, however, he maintains a querulous dispute with himself throughout most of the book and frequently makes a better case against his selections than he does in their favor. A slight but unpleasant current of snobbery coupled with a rather heavy style, further weighed down by citations and footnotes, detract considerably from this work; nevertheless, the author's wide knowledge of architecture and its patrons makes his comments both interesting and informative.

JAMES E. CRONIN.

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